

ble for a stranger to learn the true name of an Indian, directly from the person himself, although his friends may divulge it, and this is looked upon almost in the light of either a breach of confidence, or a practical joke. After long acquaintance, they may be prevailed upon, but even then are more apt to give a false name than to tell the truth, so great is their reluctance. One fellow, who was my servant for over three months, after always denying having a name, at last told me a pet name, or "nick-name" that he had had as a child. It is customary for children to have provisional names, or to be called only "boy" or "girl" as the case may be, until the whim of an acquaintance or some equally arbitrary circumstance fixes a title to them. Besides the native name, generally derived from some personal quality, or not seldom the name of some animal or plant, almost all of the Indians possess a foreign name, by which they are known, and which they do not hesitate to communicate. Among themselves, when the name is unknown, a person is called by the name of the place where he lives. Mr. Lyon says all the women have names, as well as the men. But my experience with them is never to have heard them called by other titles than "girl," "woman," "*wishy*" (applied familiarly to young married women), or "so-and-so's wife" or daughter, except in the case of a few of the more civilized men, who have given Christian names to their families.

Children are not generally weaned early. In case of the birth of a second child, the first is weaned perforce. But it is nothing strange to see a child well able to walk, say even two years old, go to the breast as a matter of course, although sufficiently accustomed to more solid food. 862

Small babies are carried on the back, astride the hips of the woman, and supported by a broad strip of bark or cotton cloth, passed around both, and secured in front by a dexterous tucking in of the ends. When they become larger, they are carried on one hip, supported by the arm; or are placed on top of the load, if the mother is traveling. They sit perched on the bundle, with a foot dangling either over or behind each shoulder of the mother, and soon learn to hold on like monkeys. 854

The training of the youth is left almost entirely to themselves. Among the Tiribi they are taught to respect and obey their parents, but in the other tribes they are more insolent and disrespectful to their parents than to other persons. I have seen a boy of ten years old absolutely refuse to obey some trifling command of his mother, and she seemed to have no power to enforce her order. The little girls learn early to accompany the older girls and women when they go out to bring water. Their usual station, in the house, is at the side of the fire, where, as soon as they are large enough, they assist in fanning the fire, preparing plantains for the pot or watching the cooking. The boys will sometimes deign to hunt fire-wood, but they are more apt to be playing by the side of the river with mimic bow and arrow, learning to shoot fish under water. Their toys are mostly diminutive copies of the tools and weapons of more advanced age. The machete of the man is represented by a good sized 866 868 524 868

Gabb.]

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[Aug 20,

868  
524 knives, often the only article worn by the boy; the long hunting and fishing bow is foreshadowed by one a yard long, perhaps made of a simple piece of wild cane; the blow gun, a tube longer than the person, is in constant use; and I have seen some few actual toys such as a top made of a large round seed with a stick through it; and a rattle differing only in the degree of care in the making, from those used by the priests in their incantations.

584 The arrival of puberty is the signal for marriage, at least on the part of the girls. The courtships, if such they can be called, are carried on principally at the chicha drinkings, and I am assured that very few young women retain their virginity until marriage. A plurality of wives is [836] allowed at the option of the husband. Many have two, and some three [595] women. When a young man wishes to marry, having arranged with the girl, he applies to the father. The consent is practically a foregone conclusion; but the details of the bargain must be arranged. In most cases, [591] the groom goes to live at the house of his father-in-law, becomes, at least for a time, a member of the family, and contributes with his labor to the common support. Girls are thus available property to their families. But in case the man already has a wife; is in short, settled in life, and has his own home, he may not want to change his residence. He then compounds with the family; giving a cow, a couple of pigs, or other equivalent for the woman, in place of his services. No form of ceremony [585] is required, and the marriage lasts as long as it suits the convenience of the parties. In case of infidelity on the part of the woman, or 586 undue cruelty on the man's part, they may separate. Sometimes, if the woman is unfaithful, the man whips her severely, and perhaps returns her to her family, or she, in a fit of resentment, leaves him. This may be for a year or so, or may be final; but during such separation either party is at liberty to make new connections, thereby remaining permanently apart.

832 Probably there is no better place to mention kissing than in connection with courtships and marriages. This agreeable custom seems to be entirely unknown. I have never seen one person among them kiss another, not even a mother her child.

582 There are certain limits within which parties may not marry. The tribes are divided into families, or something analogous to clans. Two 614 persons of the same clan cannot marry. This is now a source of difficulty among the Tiribis. The tribe is so reduced that a number of marriageable persons of both sexes are unable to find eligible mates. I could not ascertain exactly how the question is settled as to which clan a person belongs, whether he inherits from father or mother, but so far as I could gather, I think from the father. Cousins, even to a remote degree, are 582 called brother and sister, and are most strictly prohibited from intermarriage. The law, or custom, is not an introduced one, but one handed 684 down from remote times. The penalty for its violation was originally [601] very severe; nothing less than the burial alive of both parties. This

841 they will not flow for long. The women say that only "stupid *ladinas*" flow for days and days. It is said, the *kuikf-as* stops the period usually within three days. Four days are considered too long a time. A cloth is used to catch the flow, and some women say that formerly *mastate* (see p. 18) was used. Some women also say that, at present, nothing is used, and the blood is allowed to drip down the legs. The only tabu on women during this period is that they cannot participate at a *fiesta*, nor can they serve chicha or food to the men. The menstruating women can watch the gaiety, but must stay apart.

868 Education. Both sexes as children help in the fields, and the girls assist in the kitchen from a very early age. They also learn to make thread, but very few show interest in weaving. The boys make string bags, rope, and hammocks, and sometimes learn to carve gourds.

648 The Boruca children are sent to the local  
872 school which is run by the Costa Rican Government. The school masters, two in number, are from the central plateau, and until recently, little or no interest was taken in their job. They often were young men who were forced economically to take a post in an outlying Indian group, and who resented the fact, living only for their vacation and the day they might have sufficient friends of influence to permit their transfer to the capital. As a consequence, they frequently lived with Indian girls, and occasionally produced children whom they never bothered to support. The present inspector of the Indian schools and the actual Government, however, are doing their best to change much of this. The Boruca language is being encouraged and taught along with Spanish. A large blank notebook is being filled with the help of the older generation, and an attempt is under way to gather legends. One thing is certain, the younger generation is now obliged to study their own language. This was unheard of a few years ago.

525 Marriage. There is no particular ceremony  
178 in connection with marriage amongst the Boruca. The few customs that did exist are slowly disappearing.

\* Frietier, 1888, p. 93.

There are seven tribes of those heathens who are known as  
 101 *Talamancas*; the first is that of the same name, which embraces  
 131 two others called *Cabécar* and *Bicryto*; the second is called  
*Térrebo*; the third, *Thórar*, on account of living upon an island  
 of that name on the coast of the North Sea;<sup>11</sup> the fourth is  
 named *Chauguen*; the fifth is called *Zegua*; the sixth, *Thorasque*,  
 and the seventh, *Guaymí*. Of these the last three are in the dis-  
 tricts of the Kingdom of *Tierra Firme*, and the first four in this  
 district of *Guatemala*.<sup>12</sup>

721 The Indians of all these tribes are generally brave and warlike;  
 for their most common exercise is to go about with bows and  
 [411] spears practicing for their wars, which they are generally engaged  
 in with each other for the purpose of enslaving the men and  
 carrying off the women. The sport and diversion of the boys is  
 ● [868] to shoot arrows and throw spears and they thus become very  
 [857] skillfull in the handling of them.

All the men of these tribes go entirely naked, only the *Tala-*  
 291 *mancas* covering their private parts with girdles. The women  
 all wear the girdle down to the knee, or use a blanket, which they  
 [286] weave from cotton or with *mastate* (a bark fibre) which they get  
 by cutting trees.

The greatest sport of these barbarians is to paint themselves  
 304 black over the whole of their bodies, which they do with the  
 [302] greatest hardiness, allowing themselves to be scarified by the  
 experts whom they have among them, and over the bleeding  
 places they put *copal*,<sup>13</sup> which makes them swell up, and some  
 even die by being cut in delicate parts, such as the face, neck  
 and elsewhere. When they kill an enemy in war, they make a  
 304 hole with a peg of strong wood and they drill the cartilage of the  
 554 nose, as well as the lower lip; and when they have opened these  
 two holes they put in each one of them a little bone like a cigar-

<sup>11</sup> The island of *Tójar* or Island of *Colón*.

[114] <sup>12</sup> The enumeration which Padre Urcullu made was not strictly correct,  
 inasmuch as the *Zeguas*, *Thorasques* or *Dorasques* and *Guaymies* lived  
 wholly or in part, like the *Guaymies*, in the territory of *Costa Rica*; but  
 it will be noted that besides, according to his statement, the Island of  
*Colón*, and consequently the *Bay of Almirante* belonged to *Costa Rica*.  
 M. M. P.

<sup>13</sup> *Protium copal*.

[P.28(A)]

SA19 Talamanca SA19

Bribri  
Cabécar

854 carrying a baby or small child is astride the  
 [855] hips held by a cotton cloth or *mastate* (see  
 [856] Bark Cloth) strip. One never sees a baby  
 863 crawl and they are given anything they cry  
 for. It is interesting to note that habits in con-  
 nection with excretion are taught practically  
 from birth. The child is taken out of the house  
 and held up while he does his needs. He is not  
 allowed to do so on a lap nor in the dwelling  
 itself.

593 The family is very close. It is not unusual  
 854 to see a mother put her arm around a son, or  
 a father lie in a hammock with his small chil-  
 dren beside him. Parents pay attention to per-  
 sonal details, such as wiping a child's nose or  
 washing its face. There are not, however,  
 264 regular meal hours. One eats when there is  
 food and when one is hungry. The Pacific  
 [177] Cabécar copy the rules of the school and eat  
 three times a day in their own homes.

• 868 Almost as soon as they can walk, both sexes  
 are taught to swim and help to make fires,  
 using the fire fan and blowing. Girls are taught  
 [864] to pull their skirts between their legs when  
 sitting on the low benches or on the ground  
 before the hearth. At the age of seven, they  
 begin to clean the house, cut fire wood, and  
 cook. The boys cut wood, fish, and hunt,  
 using small arrows, for training. When the  
 adults are out in the fields or hunting, children  
 up to ten years old stay at home to tend the  
 fire and to work about the house. Parents also  
 867 are responsible for teaching tribal customs, for  
 example: the clans with which one can marry;  
 [788] tabus; the baptism of one's self with salt water  
 when seeing the sea for the first time,<sup>104</sup> etc.

[877] In Talamanca and Chirripó, there is no  
 school and all lore is learned by word of mouth  
 on rainy nights around the hearth. "Study" is  
 [756] restricted to those preparing to be medicine  
 men (see The Medicine Man), who must  
 undergo a severe apprenticeship, or in a less  
 [767] lengthy manner to those who want to have  
 some connection with the handling of the dead  
 (see Death). Games are limited and simple.  
 857 Small children take pebbles or grass in their  
 [524] toes and try to place them in a straight line.  
 Often they play with mud daubers' nests or  
 similar objects connected with their environ-  
 [526] ment. Boys play at marksmanship with a bow,

<sup>104</sup> Pirrier, 1938, p. 20.

[P. 32(B)]

SA 19 Talamanca SA 19

Sribri  
Cabeoar

765 Death feasts depend upon the means of the family of the deceased. On this occasion there were chocolate and coffee, plantains roasted in their skins, chickens, and pigs.

764 When it came time for the body to be bundled for disposal, the mother lay down on leaves and wrapped herself in *mastate* after which she remained motionless as if no longer alive.

• [868] The Burier, aided by a boy apprentice, took leaves of the white *bijagua* and passed them over the fire so that they became soft and pliable. He sat on a low bench and removed the thickest part of the stem with a machete, putting the prepared leaf on another bench in front of him. He also had vines to tie the outer part of the bundle and wide pieces of bark cloth to cover the whole.

[415] The Burier, the Organizer of Feasts, and the mother were given a drink of chocolate in boat-shaped cups made of black *bijagua* leaves. The mother sat up quickly when offered the drink and moaned out loud in a little singsong artificial voice. When she finished the chocolate, she said a few words of thanks to the people present and became silent again.

The Burier washed his hands with water from a gourd and piled the banana leaves from the *tapesco* screen on the ground. He measured the size of the body with a stick and with a leaf. Then he put wide strips of *burio* fiber over the leaf.

[177] An old woman, dressed in machine-made material decorated with a striped design to resemble a woven skirt, appeared as a professional mourner. While the Burier proceeded with his preparations, she went into the nearby bushes and began to wail in a loud singsong.

[767] [852] The children present screamed from fright at this unaccustomed noise, and most of the men left to fix the temporary resting place. During all this, the mother remained motionless under her *mastate* covering on the ground.

On top of the banana leaves and the *burio* strips, the Burier piled the *bijagua* leaves so that they overlapped, making one great sheet. He stamped on them so that they became more pliable. Then he took the corpse bundle which was tied with the hand-rolled cotton string and some vines and placed it on top of the leaves. As he folded the leaves over the bundle, he took the cotton from the stick and placed